

leaving the boys no time for physical exercise, games, or other recreation. Moreover, the schoolroom (usually the teacher's living-room) is, as a rule, unfit for the purpose. The neglect of hygiene in the *chayder* produces many weak, anaemic, nervous, under - developed and sickly children among the Jews of Eastern Europe.

Nor are these boys ever taught to appreciate the importance of external appearance. They neglect their own persons and clothing, and lack all aesthetic interests; intellectual training alone is of importance, nothing else matters.

In the towns "reformed" *chayders* have come into being, but the reforms have done little to reduce the number of hours of instruction, or to improve hygienic conditions; they consist mainly in the addition of certain secular subjects, such as reading and writing in the vernacular, arithmetic, and geography.

State control of education breaks the predominance of the *chayder*; minimum demands regarding its curriculum, the qualifications of the teachers, and hygiene in the school, have forced the *chayders* either to close down or so to modify their methods that only little remained of their original character. In Germany they disappeared completely about the middle of the nineteenth century, but they still survive in Poland; there, in 1929, according to the estimate

of the "Tarbuth" Society,¹ 300,000 Jewish children attended the ordinary elementary schools, but nearly 100,000 the *chayders* and other Jewish schools. Similarly there are still many *chayders* in Lithuania, Latvia, Carpatho-Russia, and Slovakia, and also *yeshivas* in several Lithuanian towns (Telshe, Slobodka, Mir, Voloshin), in Carpatho-Russia, and in Slovakia (in Huste, Hunsdorf, Galanta, and Bratislava).

In Russia the continuance of *chayders* and *yeshivas* has been rendered impossible by the Soviet Government.

¹ In the report made to the 16th Zionist Congress (Warsaw, 5690/1929),